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مَطْلَمَة ist grade Bezeichnung des zu Unrecht erhobenen Tributs (Ṭabari Glossar s. v.). Für ויזכרו ist zu lesen ויזכרוהו = ויזכרוהו; גרם gilt speciell von der Bezahlung des Tributs (Dozy s. v.). Für دفعة wäre noch deutlicher دَفْعَةٌ واحدة.

S. 38, l. 7: وفنون وضعه عنده توجد; Hark. ופננים נמצאים. Der Satz bedeutet aber: "und Abhandlungen, die er (nämlich Sa'adja) verfasst hat, sind in seinem Besitze."

Über Ibn abil Bagal ابن ابى البغل ist 'Arib (ed. de Goeje) S. 40, passim, zu vergleichen.

Breslau.

SIEGMUND FRAENKEL.

THE HIGH PRIEST'S PROCESSION.

THE notice concerning the High Priest's Procession on the Day of Atonement, published from a Corfu MS. by Dr. Belleli in *J. Q. R.*, XVII, 163 ff., has long been known, particularly from Solomon ibn Verga's שבט יהודה (ed. Wiener, p. 107), where, remarkably enough, Marcus, a Roman consul in Jerusalem, figures as the informant¹. The difference is that, according to Ibn Verga, the Procession took place before the Day of Atonement, when the High Priest transferred his residence to the sanctuary, and that the splendour of the Procession was greater when the High Priest left the Temple, for on that occasion all the inhabitants of Jerusalem participated in the function. It is thus evident that the writer of the Corfu MS. did not draw directly on Ibn Verga, but at all events the conclusions drawn by Dr. Belleli are unfounded.

SAMUEL POZNAŃSKI.

¹ In most editions of the Mahzor Ibn Verga's account is reproduced.

ZU MEINER NOTIZ ÜBER "DAS GEBETBUCH NACH JEMENISCHEM RITUS" (oben, pp. 189-92).

In dieser Notiz sind zunächst einige störende Druckfehler zu berichtigen:

P. 190, l. 10, anst. פי' יוסף l. סי' יוסף und anst. סויד l. סויד; l. 11 sind die Punkte nach חלוי und הרבים zu streichen; p. 191,